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~~Education is the formation of habit.~~ Rewrite

But this theory of habit as a chief instrument in education will hardly pass <sup>unquestioned</sup> unchallenged. It will be objected that to make ~~commence~~ <sup>commence</sup> of a mechanical force, a mere trick of doing things, as it were, is to under-  
value both human effort & the divine power, which alone is capable of conquering the inertia of human nature & weaving it into active goodness. On the contrary, education after this sort - requires strenuous human effort, with careful thought as to the direction, physical, mental, moral - in which lines of habit shall be laid down, so that the course of the child shall be easy as that of a locomotive upon its lines. Here we have no diminution of effort - save from that ~~emerging~~ <sup>aid</sup> from above ~~attends~~ <sup>attends</sup> human effort - but the heaven helps those who help themselves - but the labour is transferred from the feeble, over-weighted child to the stronger, more capable parents. And again, education upon ~~these~~ <sup>these</sup> lines has the sanction of <sup>divine</sup> ~~God~~ & the blessing <sup>due to</sup> of obedience. Common experience found out long ago that that is second nature. In the last generation more than our own, the importance of bringing up a child in good habits was insisted on. But it is within living memory that physiologists have shown the ~~philosophy~~ <sup>ground</sup> of this theory of habit; that there is physical cause why the repetition of an action, or the recurrence of a line of thought - should tend to make that action or that line of thought easy, natural, necessary. It is well established that the viscera, and muscular tissue, which are even in a state of reparation & growth, form themselves according

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According to the modes of action required of them it  
for this reason that children would learn to dance,  
to swim every form of activity which demands a training.  
At intervals, & at an early age, the feet being that muscles of arms  
have not merely to conform themselves to new uses, but to  
grow to a modified pattern. & this growth and adaptation  
take place with the greatest facility in early youth Mrs. Merdoun  
describes a curious illustration of this truth which she came  
across in the course of her prison mission work. She noticed  
that many of the women discharged from prison had small  
hands, & putting into the confidence of some of their names  
well. It occurred revelations were made to her  
~~that they were~~ <sup>which But Oliver</sup> Oliver Twist. "When" <sup>"and well"</sup>  
~~standing there among things~~ <sup>in</sup> the world my fingers with a broad tape

rank, a ~~few~~ <sup>small</sup> revelations were made to her ~~was~~  
 wall. ~~it received~~ <sup>she, Dr. Oliver</sup> ~~revelations~~ <sup>Oliver</sup> ~~was~~ <sup>Count</sup> ~~the~~ <sup>"</sup> ~~was~~ <sup>and</sup> ~~the~~ <sup>well</sup>  
~~Counting that any thing~~ <sup>Oliver</sup> ~~was~~ <sup>Count</sup> ~~the~~ <sup>"</sup> ~~was~~ <sup>and</sup> ~~the~~ <sup>well</sup>  
 "When Count-Dr. Oliver found my finger with a broad tape, <sup>and</sup> ~~the~~ <sup>well</sup>  
 made me sit with them for hours in agony. I never ~~was~~ <sup>and</sup> ~~the~~ <sup>well</sup>  
 expected. ~~being determined to do anything but say the~~ <sup>and</sup> ~~the~~ <sup>well</sup>  
~~would do to pilot their money from the rail~~ <sup>and</sup> ~~the~~ <sup>well</sup>  
 implicated in her, to make her

Walt describes the costume inflicted on her, to make her  
hand useful to the profession, as most terrible, and  
endurable for the sake of the poor.

endurable for the sake of the peace.  
"When I was a little 'un, I could put my hand anywhere,  
it was so small around & pointed, like this," closing  
her fingers round her thumb forming a wedge-like  
weapon. "Speak boys. They are worth while to understand  
the first lesson yet, with my little hands hand managed  
to get back into the box the bolt-of-the lock & open a door by which  
Dick got into the house."

Diet got into the work  
~~at the~~ Then it made these confidences, half was under force  
 impressions which have proved lasting; but, says, they  
 therefore, "the fingers kept-forming, & supposing, the  
 peculiar instrument into which they had become  
 moulded." The ball cases don't wholly are not reputable  
 examples, but this bit of their experience is worth knowing.  
 They found out - that the hand keeps herself like the plectrum &



The habit it is trained to in childhood. But, practically, every  
~~body~~<sup>one</sup> knows that the body, serving part of the body, accommodates  
itself very readily to the uses it is put to, and is careful in  
not allowing children in any posture, any habit of body  
which should lead to malformation or disease. What we  
are less prepared to admit is that the same principle  
holds good in the delicate organ by means of which  
we think, feel, love & worship. That is, just as a new  
muscular growth adapts itself to any new exercise  
required of it -- ~~the pushing of books for instance~~ -- so new  
brain tissue is supposed to 'grow to' any habit of

thought in force during the time of growth. Includ-  
ing every exercise of mind & soul. To express in the  
words of <sup>an</sup> ~~able~~ physiologist who is pretty generally received  
by men of science - "The cerebrum grows & grows to the  
mode of thought in which it is habitually exercised."  
According to Professor Huxley, "The possibility of  
education is based upon the existence of this power  
which the nervous system possesses of transferring  
conscious actions into more or less unconscious or reflex  
operations."

It is unnecessary to dwell upon <sup>the</sup> physiological  
facts, ~~familiar to most of us~~. What <sup>we</sup> would wish is,  
the enormous practical import of this doctrine of habit.  
Upon very conformation of the child's brain depends  
in no small measure upon the habits which his parents  
allow, & if the habits of the child ensue in the character  
of the man, then it follows that this theory of habit be-  
comes the natural basis of a scientific scheme of education.  
This is how it works: a child shows a <sup>recurrent</sup> sullen temper, it is later  
for pointed in his family that he is a <sup>recurrent</sup> sullen child, that  
it is a thing not to be helped: today, tomorrow, this week,  
next week, or <sup>mostly</sup> sullen it follows another at longer or  
shorter

shorter intervals every time the ugly thoughts of the <sup>unconscious</sup> child  
are repeated, they make their mark, in ways hardly yet re-  
cognised in the nervous substance of the cerebrum: more  
this nervous tissue is in the act a state of processant &  
most active growth, & just as the new muscular tissue  
in the hand of ball adapted itself to the form & uses of  
racket, so the new nervous tissue in the cerebrum of the  
~~child~~ <sup>adult</sup> child is adapted & prepared for ugly thoughts.  
This is why each new fit of ~~unconsciousness~~ prepares the way  
for the next, & makes the next more inevitable. The only  
aid of the mind is. But the parents ever of this extreme  
cooperation of physical & spiritual forces will avert the  
first or the second leaving following threatened fit of  
resentment ~~unconsciousness~~ as they would avert the possibility of ~~unconsciousness~~  
the child was born with a sudden tendency no doubt, but  
the nervous tissue which, into ~~unconsciousness~~ registered that tendency  
is dissipated in the course of the rapid decay & reparation  
which is for ever going on in the brain substance: the  
new tissue bears no such register, because the  
~~no such registered state of unconsciousness to make it, &~~  
the child, who would have become, under the first  
regime, a low resentful man, grows up well  
nurtured & pleasant - to his belongings.

<sup>Perhaps</sup> I should apologise for urging how that I have  
spoken of education, the post-~~er~~ habit - 'plays in  
education. But it seems to me that the time has come for  
a new departure, to be taken by parental - ~~will~~ hand, where  
this theory of habit must be our point of departure. I know  
of course that all education implies the forming of good  
habits: that, for instance, the beautiful scheme of education  
devised by Froebel to aid & direct the evolution of the  
complete human being is a precious instrument for  
forming ~~other~~ <sup>every</sup> other ~~habits~~ <sup>directions</sup> that it establishes habits of  
well - doing & ~~the~~ being in ~~every~~ directions. This might



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to do, ~~and~~ to leave the other undone - the other being  
the definite training of habits. In the most - thorough  
~~scientific~~ <sup>scientific</sup> education hitherto formulated, the direct  
object is the development of the child's faculties, the forming  
of habits is incidental. Now it is well to put the first  
thing <sup>prominent</sup> ~~first~~ - make the establishing of habits our immediate  
object: for this amongst other reasons, what we have  
formed with care & labour we shall guard with  
jealousy, will not allow the child to drop out of those  
good ways with which we have endeavoured to set him  
on his way in life. Good habits, like other valuables,  
do not take care of themselves: a policeman, within or  
without, must needs have them under his eye, though  
happily he need do no more. Further, let us say,  
it is by giving him the contrary good habit - that you  
correct the besetting weakness of the individual child.  
It is parents alone who can give the incessant care  
necessary for a systematic training in the habits of  
health, of the alert intelligence, of the good life, of spiritual  
activity. If parents could but be got to believe in  
the omnipotence of habit - in the ease with which a  
habit is formed, we should live to see a moral  
~~revolution~~ <sup>revolution</sup> ~~by the education of good~~ <sup>by the education of good</sup> ~~habits~~ <sup>habits</sup> ~~which has put into our hands~~ <sup>which has put into our hands</sup>  
a kingdom of heaven amongst men.  
Lastly, the laws of habit appear to me precisely to  
be the only scientific basis we have for education. Of the  
development of the intellect, the will, the conscience &  
of that within us which apprehends God - whether we  
are to call them organs, faculties, functions - there  
is much to be said & though dissected out. But  
here we must go a good deal upon analogy.  
That which is felt & works thence: that which is stirred  
slies - lie idle pines, win time, perishes, - is an  
~~element~~ <sup>element</sup> which appears to cover the mysterious  
hardly traced out regions we carry within us. At any  
rate, it is a practical principle that lies in a mystery.  
But in the first place - let us get our feet on the <sup>scientific</sup> ~~scientific~~ basis  
that offers itself - this doctrine of habit.

Scientific basis that offers itself - this doctrine of habits, 24

You will perceive that ~~we are~~ <sup>we are</sup> inviting <sup>parents</sup> ~~you~~ <sup>not only</sup> to study, ~~supply~~ <sup>already</sup> principles of which ~~have been long~~ <sup>widely taught</sup> ~~and promulgated~~, but - to advance a new school of thought on the subject of education. Physiologists have long urged the importance of their discoveries to the practical educationalist, but the latter has hardly yet taken hold, either in theory or practical facts which should give definiteness & success to his labours in a degree hitherto undreamed of. That remains for the Education of the Future. I am again even to indicate the means of the human being there to be evolved, but let me lay this, from the <sup>Christian</sup> point of view; it seems to me that we live impotently below our possibilities as redeemed beings, not - ~~as we are~~, for lack of purpose, prayer, support, as from defects of education - defects to be remedied only by constantly recurring miracles from above, of ~~that~~ the nature of the miracle on the other hand. ~~It is not required to show that I do not propose Education as a substitute for the grace of God, but -~~ <sup>in not required</sup> ~~it is~~ <sup>I appointed</sup> ~~a necessary~~ <sup>very well believe, it is</sup> ~~handmaid~~ <sup>handmaid</sup> in developing the complete Christian character.

If children are to be educated in any complete sense, it must be by their parents; & surely there need be no shyness in proposing the serious study of education to parents as a necessary preparation for their work. Nobody expects that the principles of a science will be imparted to him by special revelation, & that is what the claim of a parent to bring up his children by the light of nature amounts to.



